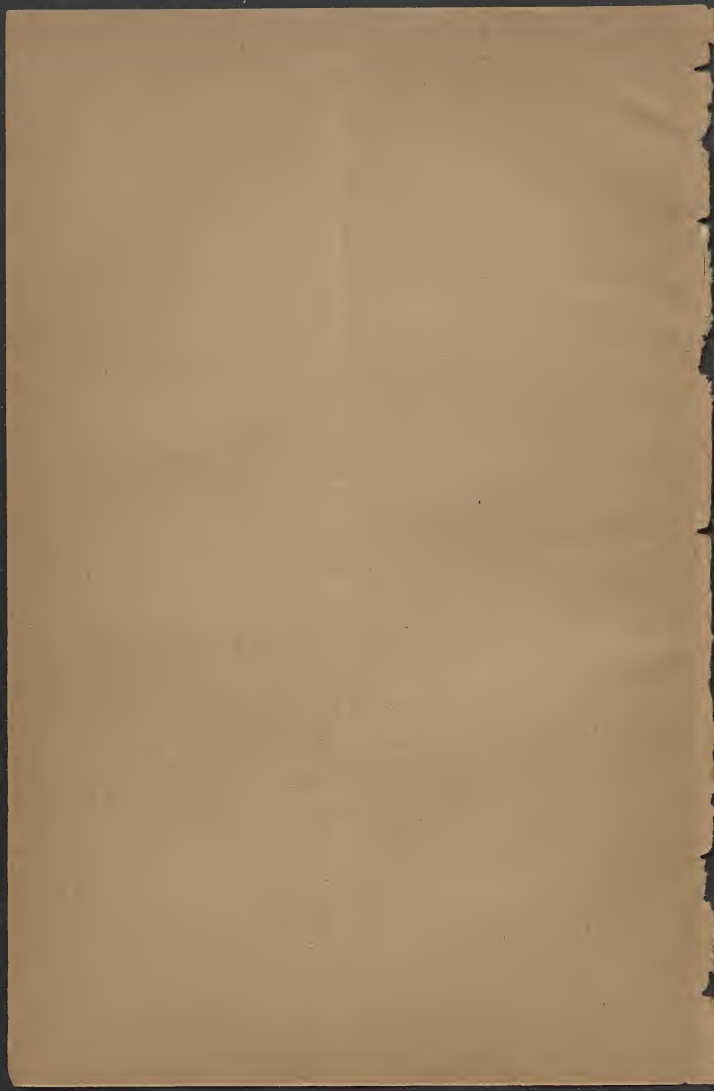


The American
Anti-Vivisection Society.

FORMERLY THE AMERICAN SOCIETY FOR THE RESTRICTION OF VIVISECTION.

TWENTY-FIRST ANNUAL REPORT,
1903.

OFFICE:
1600 CHESTNUT STREET,
PHILADELPHIA.
1904.



THE TWENTY-FIRST ANNUAL REPORT

OF

THE AMERICAN

ANTI-VIVISECTION SOCIETY,

FOR THE TOTAL ABOLITION OF ALL VIVISECTIONAL EXPERIMENTS
ON ANIMALS AND OTHER EXPERIMENTS OF A
PAINFUL CHARACTER,

FOR THE

YEAR 1903.

Organized February 23, 1883.

Incorporated May, 1883.

PHILADELPHIA
1600 CHESTNUT STREET
1904.

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TWENTY-FIRST ANNUAL MEETING
OF THE
American Anti-Vivisection Society,
Held on January 28, 1904.

The twenty-first annual meeting of the American Anti-Vivisection Society was held in the rooms of the Society, 1600 Chestnut Street, on Thursday, January 28, 1904, at 3.30 P. M. The President, Dr. Matthew Woods, was in the chair.

On motion of Mr. Thomas, seconded by Mrs. White, the reading of the minutes of the last annual meeting was dispensed with.

Reports of the Recording Secretary, the Corresponding Secretary, and Treasurer were then read and submitted.

Moved by Mr. Thomas, seconded by Mrs. Lovell, that these reports be referred to the incoming Board of Managers to print so much thereof in the Annual Report as may be deemed advisable.

The Chair stated that nominations for a Board of Managers to serve for the ensuing year were in order. The following Board (see page 2) was then nominated, and no other nominations being made, it was moved and seconded that the Secretary cast one ballot for those nominated, which resolution was duly carried.

The Secretary declared the ballot cast as directed, and the Chair announced the Board named as re-elected.

The Corresponding Secretary announced the date fixed for the Public Meeting of the Society, and the names of speakers secured for the occasion.

On motion, the meeting then adjourned, to meet in Griffith Hall, 1420 Chestnut Street, at 8 P. M., on Monday, February 8th.

MARGARET M. HALVEY,
Secretary of Annual Meeting.

REPORT OF THE SECRETARY.

It is generally conceded that such reports as ours, abounding as they necessarily must in data and figures, are only interesting to those already interested. Even granting this limitation, however, we may count on an increased number of readers for this our twenty-first annual report, for the number of the interested shows gratifying increase, as is attested by the multiplying inquiries for information, oral and written, on the subject of anti-vivisection; so that in the light of later events, it would seem that the gratitude expressed by Mrs. White in the February number of the "Journal of Zoöphily" to Dr. Keen and his sympathizers for service rendered our cause by their enmity is, as she then said, "in all fairness their due."

Of that February issue a large number of extra copies were distributed, as there were later of the July number, wherein was reprinted an article by Mrs. White, entitled "Vivisection not Morally Justifiable." This had first appeared in the "Messenger" of New York, where it attracted general attention. Again, of this year's January "Journal" one hundred copies have been mailed to physicians and colleges on account of its editorial review of Dr. Leffingwell's valuable pamphlet, "The Rise of the Vivisection Controversy." Because of much admiration expressed by readers of the "Journal of Zoöphily" for Mrs. Elizabeth Stuart Phelps Ward's address on the Bill "Further to Prevent Cruelty to Animals in Massachusetts," it was decided that our Society republish the same in pamphlet form. Over 800 of these pamphlets have been distributed—200 being sent to Miss Cobbe, of England, by request, 12 to Miss Harcourt, of Illinois, and 12 to Mr. J. G. Shortall, of Chicago, who wished to furnish the Mayor of his city, the President of the University, and the city pound-master with copies. Of an article called "Vivisection," written by the lamented Dr. Bigelow and forwarded to us by Dr. Leffingwell after the author's death, 1000 copies were also printed and distributed by our Society.

Early in the year it was decided that a pamphlet be compiled of the Keen correspondence and other interest-

ing material, but later on, Mr. Thomas, chairman of the committee on its publication, while reporting progress, advised that further action be delayed until another project then in contemplation had matured. This project was the issuance of a letter, addressed individually to the members of the American Hierarchy, asking their co-operation in the suppression of vivisection. The letter was written by Mrs. Lovell and read by her at the April meeting of the Board, when it was universally approved. One hundred and seventy-five copies were typewritten in the office, signed by Mrs. White and Mrs. Lovell as committee, and forwarded to the Bishops of the country, accompanied by selected literature from the pens of Cardinal Manning, Canon Wilberforce, and the Bishop of Manchester. Some interesting answers to these letters have already reached us.

In February Miss Biddle received a communication from Miss Woodward and Miss Goff, of the International (A.-V.) Council of England, drawing attention to the proposed Congress of Frankfort. Our Society at first declined representation there, but at the June meeting this motion was reconsidered on Miss Biddle's request, and Miss Goff, who had before acted as the Society's representative, was again appointed as such. Notes of the proceedings sent by Miss Woodward, as well as the reports generally published, credit the Frankfort Congress with satisfactory work that can scarcely fail to assist the advancement of the cause.

At present a somewhat kindred matter occupies attention—that of representation at the St. Louis Exhibition; but as the preliminary correspondence relating thereto is incorporated with the Report of the Corresponding Secretary, further allusion is unnecessary here.

A special meeting of the Board was held on November 20th to consider Mrs. E. S. P. Ward's request that we, in the interest of the movement at large, print at our expense counsel's brief of the bill to be presented to the Legislature of Massachusetts for the purpose of limiting vivisection. The officers of this society were, on debate, empowered to act in the matter, and the result was that 2000 copies of the brief were printed and forwarded to

its author, who wrote, expressing extreme satisfaction and appreciation.

At another special meeting,—that of December 9th,—following a discussion of finances, it was decided to hold a Fair in the interest of the Society “some time between this date and Christmas of 1904.” In this connection I may say that your Assistant Secretary is authorized by the Philadelphia Commission for Encouragement of the Irish Lace Industry to announce their desire to present the first prize to this Fair—a handsome collar of Irish lace, intended as a small acknowledgment of Mrs. White’s kindly interest in the work of the Committee.

Coming back to the subject of literature, we recall two recent inquiries for such, that may well be quoted as supporting our assertion of the increased interest in desirable quarters. One of these was from Mr. Paul Dana, of New York, who explained that material was needed for debate by a pupil of Groton School; the other was from a young lady student of Stillwater, R. I., specifying the same purpose. Among the requests for copies of our annual report for 1902 was one from the Anti-Vivisection Society of Manchester, England, who wished to reproduce the frontispiece, “The Last Appeal,” on the front page of a pamphlet they expected to issue. Another letter of inquiry, to which your Assistant Secretary was instructed to reply, resulted in its writer, Mr. Arthur Peterson, becoming a life member of the Society.

We have at present, on order, some copies of two books written by Dr. Edward Berdoe and published by the National Anti-Vivisection Society of England, one of which is “A Catechism of Vivisection”; the other, “Broken Gods.” An order was also given in November for fifty copies of the “Shambles of Science,” a volume which has now attained international fame. Later, however, when Mr. Coleridge’s trial apparently proved that one incident recorded there was insufficiently supported by evidence, it was thought best to countermand our order of the book in its present form.

Just now we await answers to letters sent the Presidents of the Women’s Colleges of the United States, asking names of senior pupils or members of graduating classes, to whom copies of our “Journal of Zoöphily”

can be regularly sent, for the Society believes that no available opportunity should be neglected of planting the seed and tending the growth of those most beautiful blooms, sensibility and kindness of heart, jeopardized as they are to-day by the noxious overgrowth of modern materialism and the ruthless scalpel of experimental science. Respectfully submitted by

MARGARET M. HALVEY,
Assistant Secretary.

REPORT OF THE CORRESPONDING SECRETARY.

An important feature of the last year's work has been that in connection with the proposed Anti-Vivisection Exhibit at the approaching World's Fair at St. Louis. There has been much correspondence relating to the subject, which has been carried on by the Corresponding Secretary. The result is that our Society has contributed a hundred dollars toward the exhibit, the preparations for which are now being made, chiefly by Judge Spence and Miss Harcourt, both of Illinois, and Mrs. Reynolds, a lady well known in connection with work for the animals, who is to have charge of the exhibit of all the Humane Societies, a room at the World's Fair having been assigned to her for that purpose. If a good Anti-Vivisection Exhibit could be secured, it would be very satisfactory to many of us, as at the last World's Fair at Paris, in the year 1900, space for a similar exhibit there was refused. We had supposed that it would be necessary to have a lady at the Fair for the express purpose of attending to this exhibit, answering questions, giving explanations, distributing publications, etc., but Mrs. Reynolds thinks that she will be able to fill this position as well as that of attending to the exhibits of the Societies for the Prevention of Cruelty to Children and to Animals, and she is very anxious that the Anti-Vivisection Societies should employ her. She is certainly, we think, well qualified for the work.

An article was written by your Corresponding Secretary in May last in reply to one that had appeared in a

Catholic magazine, the "Messenger," entitled "Is Vivisection Morally Justifiable?" and written by the Rev. Charles Coppens, S. J. Your Corresponding Secretary wrote to the editor asking permission to answer this defence of vivisection, which was granted to her, and she wrote an article called "Vivisection *not* Morally Justifiable," which appeared in the "Messenger" for June and was copied into the July number of our "Journal of Zoöphily."

She has written also answers on several occasions to letters or articles in defence of vivisection that have appeared in the daily press. The last one was a reply to an editorial in the New York "Tribune," stating that all cruel experiments upon animals had now ceased, that formerly atrocious cruelties were perpetrated, but now there was nothing to which to object, as such experiments were never performed and those which still took place were under the influence of anæsthetics. In her answer, which was published, your Corresponding Secretary showed the fallacy of all such statements by citing some most cruel experiments now taking place, among them those of Dr. Schafer in causing suffocation, drowning and rescuscitating dogs, permission for which has lately been granted by the Home Secretary in England. A great number of private letters in connection with our work, but of no particular interest to this meeting, have also been written by the Corresponding Secretary. She conducted all the correspondence with Mrs. Elizabeth Stuart Phelps Ward and Mr. Asa P. French, the District Attorney of Boston, in reference to the printing, by our Society, of two thousand copies of Mr. French's brief, setting forth their reasons for applying to the Legislature for a law restricting vivisectional experiments. It is to be hoped and prayed for, that this assistance to Mrs. Ward in her noble efforts may be of use, and that before long we in this country may see some mitigation of the sufferings endured by helpless animals under the vivisector's knife.

Respectfully submitted by

CAROLINE EARLE WHITE,
Corresponding Secretary.

The public meeting of the American Anti-Vivisection Society was held on the evening of February 8th at Griffith Hall, 1420 Chestnut Street, the President of the Society, Dr. Matthew Woods, in the chair. Some fine musical selections were rendered during the evening.

PUBLIC ADDRESSES.

THE PRESIDENT (introducing Rev. Charles J. Adams):

I will call the meeting to order by the introduction of Mr. Adams, who has come to us from a neighboring State to talk on the subject of vivisection and anti-vivisection. Mr. Adams has long been identified with humane work, and has written extensively, convincingly, and effectively on the subject. I am sure you will be as glad to hear him as we are to introduce him.—Mr. Adams. [Applause.]

REV. CHARLES J. ADAMS (Staten Island, N. Y.).

Mr. President, Ladies and Gentlemen: Singularly enough, just before I arose, there came to my mind a story told with relation to Henry Ward Beecher. The story is this: He said that he never sat upon the platform while those preceding him were speaking without wondering, as each went along, how on earth he was going to manage to make so good a speech. As I understood, Father Henry was to make the opening speech this evening. He is not here, and the duty of making the opening speech falls upon me. And this, notwithstanding that I received a letter from Mrs. White to the effect that I was not to be expected to speak more than fifteen minutes. You all understand that a clergyman can always speak fifteen minutes. It is a great delight to one who has given a good deal of attention to any particular line of work to be called upon to speak about it. I look back over the years and I see myself a boy playing with "Prince" and "Doctor," two curs, and I see myself playing with old "Jerome," a big Newfoundland. I remember very

often when I was at table, my mother would say, "Why, my boy, I am afraid you have lost your appetite and found 'Jerome's.'" We both had immense appetites. Our associations were in the very nature of things upon the lower or the animal basis. I think that very many of us forget that we are animals. Now, I don't say that to my discredit, nor to your discredit. Should there be any disrespect in the mind of any one with regard to animals, ought you and I not to remember that God so loved the world that He gave His only begotten Son and that He was incarnate—He was in the flesh? And as I look back over the years and see "Prince" and "Doctor" and old "Jerome," I think of them as in the flesh. Is there more of me than you see right here upon this platform? Am I not something that cannot be weighed or measured? As I look back and see these friends of my boyhood days, I wonder if about them there might not be something that could not be weighed or measured. I look back at these dogs, and I ask somebody, Whom do you first remember? He may say, I first remember my father; or, I first remember my mother. The first being I remember was old "Joe." And who was old "Joe"? He was a big, white, English bull terrier. My father died when I was a baby and I was taken by my mother to my grandfather. I was reared on his plantation. My mother could not look after me all the while, and my grandfather (and wisely, I take it) had more confidence in old "Joe" than any black or white man or woman on the whole plantation. He put me in old "Joe's" care. Old "Joe" was a wonderful dog. He could water a whole stable of horses. The straps were simply untied from the mangers and then secured, so that they would not entangle the horses' feet, and old "Joe" would take a whole stable of running horses to water and return them, and see that each one got in his own stall, as well as could any white or black man that ever lived. I some time ago heard a story that impressed me very deeply, and I looked it up, and I found that the man who told it was a rough sailor. He had sailed all over the world. There were certain men in a very trying position, who cast lots as to which one of them (there were three) should die that the

others might eat him and live. There were two sailors and one dog in the boat. They were out of food entirely; the question was whether they were to live or die; the suggestion came that one of them should die that the others might live. They thought about casting lots, when one of them said the dog cannot cast a lot, and then the two said, we will die with the dog. *Noblesse oblige.*

In this regard no one can be under obligation excepting one of the nobility. We are made in the image of God, I believe, that we may be God's nobility, and being God's nobility, care for God's hungry creatures. [Applause.]

Music

THE PRESIDENT, rising to introduce Miss Agnes Repplier, said, alluding to the music rendered in the interval:

You see that we do not vivisect Old Dog Tray; we merely resuscitate him, which is a much better thing. We shall now have the pleasure of hearing Miss Agnes Repplier, who needs no introduction to a Philadelphia audience.

MISS AGNES REPPLIER:

There are few things more disheartening than the slow progress of all philanthropic and humanitarian movements. Most of the time they do not seem to move at all, but to stand stock-still, blocked by the selfish torpor of the world. What we love to contemplate are those sudden and powerful reforms which take humanity by the throat, and choke it into goodness; reforms which men like St. Francis of Assisi and John Wesley carry out in their lifetime, revolutionizing social conditions, cleansing and purifying the face of the earth. These great religious movements seem to our excited imaginations to do their work at once, while the slow, sure progress of humanitarianism, "broadening down from precedent to precedent," makes very little visible advance in the time we have to watch it. Only when we count from the beginning, are we sure that the circle is always widening, and that there is no power on earth strong enough, or base enough, to contract it.

Some bond of charity, some recognition of rights, existed from the beginning. Its earliest development was the family tie—primitive man defending wife and child, father and mother, while his arm was raised against all other men. The circle widened until it embraced whole clans; every member of which was loyal to the twenty-seventh cousin whose veins held one drop of kindred blood, while he unhesitatingly plundered and wronged all unconnected neighbors. Next came the fellow-feeling of communities, dwelling together for mutual assistance and support, and united in defence of home and civic rights. Then slowly grew and strengthened that splendid feeling of national pride, of love for one's own land, which made every Englishman feel the brotherhood of every other Englishman, while it left him at liberty to kill Frenchmen and rob Spaniards, if the Frenchmen and Spaniards were not strong enough to defend their lives and properties. By now we have reached a point when the rights of all mankind are at least tacitly recognized; and when a strong nation does not make war upon a weak one, without advancing a host of beautiful and unselfish motives, to stifle its own conscience, and to appease the consciences of the other nations that look on. Hypocrisy is the tribute vice pays to virtue; but it has its value as proving the existence of the virtue hidden somewhere in the heart of man.

The noblest thing about this slow widening of the humanitarian circle is first the chivalrous pity it arouses for the weak and helpless; and then the dawning on men's minds that it is not chivalry nor pity that the helpless demand, but justice, and the recognition of their rights. Men were first merciful to women, then generous, then just, recognizing—in a great measure at least—those claims which women have never been strong enough to enforce. Men were first affectionate to children, then solicitous, then just, realizing the right of all children to safety and well-being under the laws of an upright land. Men have never been without mercy for animals. That lesson was taught from the beginning. But slowly, with the widening of the circle, came the idea that we owed them protection from ill usage. The passing of laws to protect them was difficult

beyond measure, because men could not associate the idea of justice with creatures whom they had always deemed dependent upon their bounty. Nevertheless, certain forms of cruelty to animals became a crime punishable by law. This was a recognition of rights. It was not saying you should, it was saying you must be merciful. It was one of the great and definite steps in the progress of humanity. For those who brought about such a reform, no praise is too great, and no honor is too high.

And now we stand confronted by the legitimate outcome of this great question. We are face to face with its most profound conviction, its most vital issue. We have protected animals from useless cruelty (pigeon shooting and some other sports excepted); we have defended them from barbarities that brought us in no gain, and that even in certain instances (as the transportation of cattle without water) threatened injury to our own health. The question is now—will we protect them from infinitely greater barbarities at the possible expense of our own health? Will we grant that it is their due not to be made to suffer hideously, in order that we may possibly suffer less? And will we understand that the fact that they are helpless in our hands, does not give us a moral right to deal with them as we choose?

The one argument offered by those who practice and by those who uphold vivisection, is that it promotes knowledge, and that the knowledge so promoted tends to the decrease of human suffering, and the prolongation of human life. The one argument that can be offered in opposition is a very old one, more popular in theory than in practice,—“We may not do evil that good may come of it.” The number of cruel experiments that have been performed upon animals with little or no result; the number of cruel experiments that have been performed upon animals with results that have been absolutely misleading, have nothing to do with our case. The opinion of some doctors, some surgeons, some scientists, that vivisection has failed to make good its claims, and has not materially aided the profession of medicine, does not affect us at all. It can never be a matter of expediency; it must always be a

question of right and wrong. I think we ought to meet it fairly and squarely on this ground. It seems, on the whole, as useless for us to deny the results of vivisection as it is for vivisectors to deny its painfulness. The soothing reports of English inspectors (unwilling to interfere with this cruel work) read as though vivisection were a bagatelle, involving possible discomfort, but, on the whole, rather agreeable than otherwise. Contrasted with the long list of hideous experiments, the results of which have been published in medical journals, these reports are false to absurdity. False too is the angry statement that the opponents of vivisection are mere obstructionists, blocking the sacred way of truth. Little indeed is gained by recrimination, and certainly nothing by misstatements. Vivisection cannot be performed without the accompaniment of pain so agonizing that we dare not think of it. If we did think of it, if we permitted ourselves to contemplate too closely the piteous holocaust of little feeble helpless creatures suffering intolerable torment, the horror of such contemplation would make it impossible for us to live and be happy. We have all of us suffered pain enough to know the awful meaning of the thing; we have to turn our minds away from it, if we want to see the sun shining in the Heavens. It is because we do turn our minds away, with careful solicitude, that the suffering goes on all the time, unseen, unheard, around us. We are a little like Maggie Tulliver, who eased her heart by accepting Tom's statement that angle-worms couldn't feel being put on the hook,—it being Tom's private opinion that it didn't matter much if they did.

Now, no one can seriously believe that because we have souls, and intellects, and the power of speech, all mute and soulless things are ours to deal with as we please. To entangle such a question in the meshes of theology is needless. Our own consciences make answer. We do use animals; use them for our food, and in our service, and for our sport; yet, our slow sense of justice (which has taken many centuries to travel to this point) grants them under all these conditions, legal protection from brutality. Only in the laboratory are they without defence, because we believe that all they suffer in those secret shambles may possibly lessen our own

share of pain. We are afraid to give them any help at all, lest we should have to pay for our justice as for our generosity. Every instinct of the human heart makes for self-preservation; and it is to these instincts that vivisectionists appeal. You fear disease and death too much, they say, to stand in the way of science. But every upward step that has been taken in the long struggle for light has been achieved by the sacrifice of self. Not what was prudent, nor what was expedient, has lifted us from darkness; but what, in their inmost souls, men knew to be the right. [Applause.]

THE PRESIDENT (introducing Rev. Hugh T. Henry):

It gives me great pleasure at this time to introduce a gentleman who for some years has been one of our most esteemed members, aiding in the councils and directing the Society in its work, Rev. Father Henry, Rector of the Catholic High School, and at one time Professor of Literature in the Seminary at Overbrook, and lately having attained literary distinction by making a splendid translation of the Latin poems of the late Pope. Father Henry will now address us.

DR. HUGH T. HENRY:

Mr. President, Ladies and Gentlemen: The evening is drawing on towards the natural closing time, and I shall not detain you more than ten minutes. (I have just been given grace of five minutes more, and so I have about fifteen minutes.) The remarks that I had intended to make were really of a desultory character. It occurred to me, thinking of previous general meetings of the Society, that the audience represented in this general meeting comprises not merely members heartily enthusiastic for the cause, but as well many others who were attracted to the meeting through the invitation of friends; and I think this fact suggestive of a perplexity confronting us, because we have to meet so many people who really do not know what vivisection is. Unless, then, it has already been done, I should invoke the clear presentation of the subject by the President of the Society, so that we may understand its significance, and why it is, as Miss Repplier has so clearly said, that anti-vivisectionists find their strongest arguments, not

in the failure of the experiments (if there be a failure), not in the misleading statements of vivisectionists (if they be misleading), but in the fundamental fact that the torture of animals is wrong, morally wrong. In saying this, I recall how beautifully Cardinal Manning, who was a most vigorous opponent of vivisection, and was for many years vice-president of one of the most prominent anti-vivisection societies in London, dealt with the subject. He said, not precisely in these words, but in substance, that those who believe that God made all flesh could not also believe that he made the health and safety of one kind of flesh (human flesh) depend upon the intolerable agonies of the brute creation. That could not have been God's intention with respect to his dumb creatures; but this science, or pseudo-science, must have gone far astray from reasonable methods of research. If the energies directed towards the dissection of the living brute creation had been directed towards other means of knowledge, they would doubtless have achieved even greater results than those claimed by the vivisectors. That was the substance of the remarks of Cardinal Manning. This evening, I had intended speaking very briefly on a subject connected with that thought—that is, the attitude of the Catholic Church towards this great question. Let me begin by saying that I was speaking one time with a very prominent physician, who was a strong advocate of vivisection, and who said rather tauntingly to me, "You anti-vivisectionists don't read any literature but your own." Could we but bring others to read our literature, with the same care with which we read the literature of the vivisectors, I think we should come to an *entente cordiale* in the whole matter. I should recommend to him and to others who have said the same thing, the perusal of the "Journal of Zoöphily," which is a most interesting little monthly magazine published by our Society. They would learn infinitely more than can be learned here in one evening. In a similar way if those who so lightly undertake to asperse the Church for its attitude towards the brute creation, would but read both sides of the question, their censure would become praise. During the past year there has been quite an interesting controversy as to whether the

Catholic Church, of which I am a humble representative, does not encourage barbarity towards the animal creation, or whether it does not teach that "animals have no rights." It is unfortunate that in our own ranks—small as they are—there should have been such a controversy carried on during the past year. In this connection I should like to quote from a book published by the friends and supporters of the cause of anti-vivisection, containing testimonies from the earliest days down to the day in which we live—the testimonies of Catholic theologians and saints and bishops and popes, showing that they were for the cause of pity and compassion towards the brute creation. I had intended this evening, but I do not intend now, to read liberally from this book, to show the position of Catholic theology on this subject. I might be permitted, however, to quote from a prominent writer, Father Lescher, who, speaking on the subject, says of animal rights: "Whatever meaning may be given to the word *Rights*, I intend to show that in animals there is a something, call it a right, or call it a claim, which is an intrinsic bar to cruelty and renders that cruelty a sin. In other words, there is a real objective counterpart to the acknowledged sin of cruelty to animals, and that it is to be found in the animal's nature. . . . He (Cardinal Zigliara) denies to animals *jura*, but by these he evidently understands rights in their high human sense only." You see that to quarrel over the expression that "animals have no rights," is, according to Father Lescher, only wrestling with mere terminology. It would be a quarrel such as the Chinese would have over the English Constitution, which declares that the "King can do no wrong." The Chinese might be perfectly convinced that every king can do, has done, and is doing wrong; and yet human speech, being limited, could not express itself in legal phraseology better than when it declared that "the king can do no wrong." We must understand legal phraseology in its practical sense. So when we speak of animals having no rights, we must understand the word to mean those high, human, exclusive rights which imply a rational nature. It is in this sense that we hear it put forward that animals have no rights. "As an academic proposition it might pass, but it

would then assuredly never merit discussion, for it is in that sense a truism. But when put forward in order to favor vivisection, we begin to see that in it there is a grim something which calls for strong opposition; for it is used as a cover to the grossest cruelties and the most frightful abuses. It is meant in earnest to justify animals being used as the toys of man's torturing and tearing instruments, or as the objects of his vicious caprice. . . . " The series of testimonies I hold in my hand, of which that of Father Lescher is only a small part, alone fills over three hundred pages. In the course of it we have many golden pages from Cardinal Manning and Cardinal Newman. We have also a letter from Pope Leo XIII in regard to the protection of animals. We have many testimonies showing the aspect of the Catholic Church towards this great question. I shall conclude with a very brief meditation from Cardinal Newman, as the time is so short. Speaking of St. Philip Neri, who was his great patron saint, he says: "He was very tender towards brute animals. Seeing some one put his foot on a lizard, he cried out: 'Cruel fellow, what has that poor animal done to you?' Seeing a butcher wound a dog with one of his knives, he could not contain himself, and had great difficulty in keeping himself cool. He could not bear the slightest cruelty to be shown to brute animals under any pretext whatever. If a bird came into the room, he would have the window opened that it might not be caught." Following this, the Cardinal composed this prayer: "Philip, my glorious advocate, teach me to look at all I see around me after thy pattern as the creatures of God. Let me never forget that the same God who made me made the whole world, and all men and animals that are in it. Gain me the grace to love all God's works for God's sake, and all men for the sake of my Lord and Saviour, who has redeemed them by the Cross. . . . " [Applause.]

Music.

THE PRESIDENT (introducing Mrs. Richard P. White):

In order to quiet the friends living out of town, I would say that the meeting will be dismissed a little before ten o'clock, so that there will be no necessity for

any one going out of the room before the close of the speakers. I say this because I am going to be the last. We shall now have the pleasure of listening to the feminine Nestor of the cause in America, Mrs. Richard P. White.

MRS. RICHARD P. WHITE:

I had not intended to make any speech this evening, but a gentleman we had expected from Baltimore, the President of the Anti-Vivisection Society there, who had promised to come, has disappointed us (he probably is kept away by the great fire there), and as I could not produce this gentleman for your enlightenment, I concluded that I would say a little to you myself. We have a great deal said, and very beautifully said, about vivisection in the abstract, and about the moral reasons against it and so on. I wish to show you something in the concrete; I wish to show you some of the injustices and the horrors of vivisection; I do not mean that I could show all its horrors to you, but I want to prove to you how impossible it is to get any protection for animals from vivisectional experiments—to get any real protection for them by law or by any other way, so long as they are in the hands of men who think only of what they can learn and what they can gather from these experiments. Now, I must tell you in the first place about the English law. In England vivisection is restricted. In the first place, the law says that where the experiments are for teaching purposes, for class demonstration, an anæsthetic must be administered and the animal must be killed, if possible, as soon as the operation is over, but if necessary, it may be kept alive. For this kind of work they have to obtain a license. Then for performing research work there has to be a certificate. The inspectors—they now have two inspectors, and so many vivisectioning laboratories in Great Britain, that they cannot make the rounds once a year, so that you can imagine how much it comes to—these visits of the inspectors. They make a return, and this return is what I have here—the report of the inspectors; and also on the other side, I am going to show you a little of what the vivisectioners say in their *own* reports. And this is what I want you all to bear in mind, that we

do not tell anything of the cruelties of vivisection but what we know to be true, because we take them from the reports of the vivisectors themselves; we have no other way of finding out about them, and if anybody says to you, that the anti-vivisectionists tell things that do not take place, you say that you know that that is not so, that they have no way of obtaining this knowledge unless they take it from the accounts of the vivisectors themselves. We have no representative to go in to these laboratories and tell us what is done in those used for research work; we take their own accounts, so that they must be true, for they can't help being true. To see the whitewashing that goes on, the inspector reports that in the year 1885 (this is the account of the inspectors) the number of experiments was nearly double those performed in 1884, the increase in the number consisting of experiments of a simple nature and involving no increase in the sufferings of the animals employed. In the same year, 1885, this is taken from the "Journal of Physiology," which the doctors get up themselves and which you know to be the truth, the following experiment is reported: A cat was suffocated and its nerves exposed and irritated with electric shocks without intermission for over two hours and a half. It is said that chloroform was given, but it is not possible to keep an animal under chloroform in a state of insensibility for more than two hours and a half. It goes on and describes in detail the experiment, but it is so horrible that I am not going to read it to you. Now, that was in 1885. In 1886 there is very much the same report from the inspector: "In closing, I may observe that although the total number of licenses has increased during the past year, and a larger number of experiments has been performed in 1886 than in 1885, the increase has been in the class of experiments with inoculation, which involves little if any suffering, and that the increase has not been in those in which a surgical operation is necessary.—John Eric Ericson." For that same year, taken from the proceedings of the Physiological Society, it is stated: "Mr. Sherwood exhibited a rabbit on which he placed a ligature around the optic nerve at the right side of the nerve at the back of the eye, nine weeks previous. The right eye is completely

blind; the iris does not react. The operation was performed with antiseptic precautions." This was done, of course, because it would have spoiled the experiment, and not to prevent pain. We are told by physiologists that this is a particularly agonizing experiment. You see these two accounts: what the inspectors said was done and what the doctors said they had done, in this very same year.

Now, last winter two ladies determined to attend medical lectures in London. They were ladies from Sweden and on our side—anti-vivisectionists. They decided to attend a course of lectures in London, and they saw at the university all the experiments that were performed, for what we call class demonstration—for teaching purposes. They have given some accounts of these lately, and there was one that I thought I would speak of to you. This one was with a cat. The cat was brought in fastened down to a board; she was fastened as they fasten these animals in the most dreadful way. They put sometimes a bar into their mouths and a band around their noses—their muzzles are tied up tight, and their legs fastened down so that they can scarcely move. This cat was brought in, tied down in that way with a great hole in its neck, ready for the experiment, struggling violently, and some of the ladies (there were a number of ladies in this class) noticed it, and one of them said, "They have forgotten to give that cat any anæsthetic." Then a young man went out of the room apparently to get an anæsthetic, but none was brought, and in came the lecturer and began his experiment. Before he began there was a little intermission, and this same lady tried to sit where she could not see the cat; it was struggling so violently that it almost shook the board. She tried to sit where she could not see it, and at length these ladies saw the tears running down her cheeks; she was crying at seeing the sufferings of that cat. She thought that she must bear it, as it was a part of the instruction. A number of the students met together after the lecture in a state of indignation because they thought that the animal had not been anæsthetized. The law of England says that animals used for teaching purposes must be anæsthetized. Now, if these Swedish ladies had not said anything about

it, who would have known it? If there is such a law in England, restricting experimentation and saying there shall not be such experiments without anæsthetics—if there is such a law there, and it does not protect the animals, what protection is there for them here in this country, where there is no law of any kind at all? Is it not evident that it is not possible to protect them while the power is in the hands of these men who are simply having their own way of teaching science? So long as the medical schools and medical colleges make their own rules, what show is there of protecting the animals? It is this impossibility of protecting them that makes me come out as I do, in favor of the total abolition of vivisection. If there was any way of protecting them, so that they should not suffer much, we might as well allow it, as to kill them to eat. But we cannot restrict experimentation satisfactorily. I believe that it is impossible to restrict it in such a manner as to keep the animals experimented on from suffering. It seems as if all these poor creatures have to bear this cruelty, as if there is no one to help them or give them any aid. It is sometimes almost discouraging to read these things, and to think that there appears to be almost no one on their side, and as if all the powerful ones of the earth were on the other side. Yet we know, although we do not see it, that God is on their side; we know that He has put it into our hearts to work for these helpless unfortunate creatures, which are created by Himself. I hope that we shall all resolve, as long as we live, as long as we have the power to speak, as long as we have a mind and can act, we shall do everything that we can to put a stop to this horrible practice of vivisection. [Applause.]

Music.

DR. MATTHEW WOODS' remarks were as follows:

Ladies and Gentlemen: As President of this Society and the only medical man on the program, it but remains for me to put the stamp of official approval upon what, in the main, has been said, and this I not only do, but would furthermore, in approbation, use the words of the Queen of Sheba, on an entirely different occasion, when she said, "The half has not been told."

We who have studied vivisection for years as practiced here and abroad, are so shocked at times by descriptions printed in cold blood by vivisectors themselves, that we cannot even read all, let alone tell all. We cannot talk about them with friends. We cannot communicate them to our families; so that in utter wretchedness and despair, at times, in helplessness and silence, they only keep us awake at night.

There are some of us, with leisure too limited for adequate condemnation and elucidation, and if it was not for home and family ties, and the necessity to earn bread, would continue to "cry aloud and spare not" until every legislature and parliament had been effectively appealed to, and the "abomination of abominations" had been declared a punishable crime in every civilized land.

Even experiments done upon animals without pain or comparatively painless, where the creatures, after being kept in cages for days, are filled with terror and dread before, under ether, being subjected to the bloody knife, would, you would imagine, unfit their perpetrators for the practice of the humane profession of medicine, but when it comes to crucifying frogs on boards, with nails driven through their hands and feet, before slitting open their chests and laying bare their hearts, or tying struggling dogs to operating troughs before cutting down through quivering flesh to pancreas or kidneys, or the ablation of sections from their intestines, that there might be demonstrated what everybody already knows, or sewing up the mouths of cats—"the harmless necessary cat"—so that she cannot bite, while a vivisector with perhaps a joke on his profane lips and malice in his heart cuts her up without risk. She cannot scratch, her nails having been previously cut; she cannot move, her legs are clamped to a board; she cannot bite, her mouth is stitched shut—so that the artist in scientific cruelty with impunity carves on.

Can you imagine such persons the best, to practice or teach a humane calling or to be an example to young men?

And yet procedures like these, students are allured to repeat every day!

Leave the matter of cruelty to animals out of the ques-

tion, and can you not perceive the effect on the sacred emotions of sympathy and pity, perhaps on the morals, conscience, and heart, for is there any character benign enough not to be hardened by such methods and sights as these?

Can you not in your mind's eye discern the rekindling of latent, or perhaps partially obliterated ferocity and cruelty in the sort of young men who have almost outgrown a boyhood of injustice and torment practiced upon cats, birds, and dogs, or sisters and even mothers?

Can you not by intuition see the bright and brutal or the refined and cruel, and there are such combinations even among medical students, after a course of such physiology, growing, not into the beneficent medical practitioner, but the pitiless vivisector, claiming scientific justification for every horror his ingenuity can invent? Or, admitting the possibility of a man having pity and compassion thus reluctantly doing what mistakenly seems to him a duty, can you not do something to prevent him from thus offering to heartless science the priceless sacrifice of his better self?

It is such practices and possibilities as these that made a bishop of the English church lately declare that "he would rather have his son a street-sweeper than a doctor."

In one of the "breakfast papers" Dr. Holmes says something like the following: We make our own mouths. This is the chief index to character. Every other feature remains somewhat in *statu quo* no matter what the life, but the mouth alone, expresses development and conduct.

You may likely have seen this theory corroborated in the person of some one who has come under your own observation or into your own experience.

I saw it illustrated a few years ago in the statues of Nero as boy and man in the Vatican, the cruel mouth of the insane voluptuary who wished the people of Rome had but one head that he might cut it off at a single blow, contrasted sadly with the same feature of the unspoiled affable boy.

I noticed it also this summer, in the two pictures of Henry the Eighth at Warwick—the gentle mild-mannered youth with mouth expressing refinement and

sentiment; the same after a life of debauchery and wickedness, with mouth infallibly indicating the changed character.

A few weeks since in the *atelier* of one of our well-known artists I stood in front of a just finished picture, and as I looked lost in wonder at the miracle and beauty of it, I became aware, as if in a mist, of the presence of a sorrowful history, unconsciously, perhaps, exhibited by the artist in the too truthful modeling of the expressive mouth. The graceful body in every line and curve and shade of color was as nature would have it, but this telltale feature alone, told of a wasted life. The undraped *torso* and graceful limbs had retained their pristine loveliness, uninfluenced by an experience at variance with a high ideal, but the mouth, the revealing mouth, with startling, pitiless candor told of the hidden sin.

This is sad enough; but what of a practice that may transform, not merely a feature, but a career, not the hand dyed by what it works in, but a soul, not originally weak as in the picture, but strong, eager, alert, familiar with mutilations and experiments daily inflicted upon helpless animals, becoming a soul without pity or remorse, contentedly expressing itself in specious, utilitarian logic, appealing merely to our selfishness, not to our better selves!

The only laughter in the joyless life, that mocking laughter elicited when some of our humane people occasionally call a thing by a wrong name or misinterpret some subtlety of heartless science, as if not to be a specialist in everything was the great crime! While they themselves usually know but one thing, and do not always know, even that, right.

I saw such an one grow up somewhat under my own observation, dead now—a woman, kind-hearted and accomplished, who under the most favorable auspices became an efficient teacher. As a girl, fascinated by the spirit of investigation, she attempted to solve certain mysteries of life and death by experiments upon the lower animals, and became famous through original research, but in the meantime had grown into the experimenter without restraint.

After years I saw her again, celebrated now, and heard her advocate the introduction of vivisection into our public schools.

The humanity had vanished from the once beautiful face, and the features had become the features of Leonardo's Medusa breathing out pestilence. Not only the mouth, the whole nature seemed to have been transformed, and as I listened as with keen biting wit, fluent tongue, perfect logic, lucid argument, and mockery of the humane spirit abroad in the world, she held her great audience spellbound, as I observed this tragedy of a soul, I also heard other tones, harmonics, that said to me far more eloquently than the eloquence of science, "For what shall it profit a man if he shall gain the whole world and lose his own soul and what shall a man give in exchange for his soul?"

In conclusion, ladies and gentlemen, intelligent ladies and gentlemen, we invite you to get acquainted with this subject. It will sooner or later become here, as it is in England, a national one. Lay aside personal prejudice, read our literature. We are opposing not individuals, but an evil practice; eliminate the personal note altogether from this movement and investigate for yourselves. If we are wrong, correct us; if right, come over to Macedonia and help us; and remember always that he who is not *actively* kind, is cruel. [Profound silence followed by loud applause.]

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STETSON UNIVERSITY, ...	De Land, Fla.
SYRACUSE UNIVERSITY, ...	Syracuse, N. Y.
TEXAS UNIVERSITY, ...	Austin, Tex.
THE ALTRUIST, ...	St. Louis, Mo.
THE ANIMAL'S FRIEND, ...	London, England.
THE CAT JOURNAL, ...	Palmyra, N. Y.
THE DOG FANCIER, ...	Battle Creek, Mich.
THE NEW CENTURY JOURNAL, ...	Philadelphia, Pa.
THE OUTLOOK, ...	New York, N. Y.
THE REALM, ...	Toronto, Canada.
THE SCHOOL PHYSIOLOGY JOURNAL, ...	Boston, Mass.
THEOLOGICAL SEMINARY, ...	Andover, Mass.
THEOLOGICAL SEMINARY, ...	Hartford, Conn.
TUFTS COLLEGE, ...	Somerville, Mass.
THEOLOGICAL SCHOOL OF BOSTON UNIVERSITY, 72 Mt. Vernon St., Boston, Mass.	
TULANE UNIVERSITY OF LOUISIANA, ...	New Orleans, La.
ULSTER S. P. C. A., ...	Belfast, Ireland.
UNIVERSITY OF ALABAMA, ...	University, Ala.
UNIVERSITY OF ARKANSAS, ...	Little Rock, Ark.
UNIVERSITY OF DENVER, ...	Denver, Col.
UNIVERSITY OF GEORGIA, ...	Athens, Ga.
UNIVERSITY OF IOWA, ...	Iowa City, Ia.
UNIVERSITY OF THE CITY OF NEW YORK, ...	New York.
UNIVERSITY OF SOUTHERN CALIFORNIA, ...	Los Angeles, Cal.
UNIVERSITY OF PENNSYLVANIA, ...	Philadelphia, Pa.
UNIVERSITY OF VERMONT, ...	Burlington, Vt.
UNIVERSITY OF VIRGINIA, ...	Richmond, Va.
UNIVERSITY OF COLORADO, ...	Boulder, Col.
UNIVERSITY OF MAINE, ...	Orono, Maine.
UNIVERSITY OF WISCONSIN, ...	Madison, Wis.
UNIVERSITY OF CALIFORNIA, ...	Berkeley, Cal.
UNIVERSITY OF NEBRASKA, ...	Lincoln, Neb.
UNITED WORKERS, ...	49 Pearl St., Hartford, Conn.
UNITED WORKERS BOYS' CLUB, ...	New Haven, Conn.
U. S. MILITARY ACADEMY, ...	West Point, N. Y.
U. S. NAVAL ACADEMY, ...	Annapolis, Md.
UNION THEOLOGICAL SEMINARY, ...	New York, N. Y.

VANDERBILT UNIVERSITY, ...	Nashville, Tenn.
VARNUM FLETCHER LIBRARY, ...	Westford, Mass.
VASSAR COLLEGE, ...	Poughkeepsie, N. Y.
VEGETARIAN SOCIETY, ...	310 Chestnut St., Philadelphia, Pa.
WOMAN'S TRIBUNE, ...	Washington, D. C.
WOMAN'S PRESS CLUB, ...	New York, N. Y.
WOMEN'S COLLEGE, ...	Harvard Annex, Cambridge, Mass.
WARD'S CIRCULATING LIBRARY, ...	Newport, R. I.
WELLESLEY COLLEGE, ...	Wellesley, Mass.
WESLEYAN THEOLOGICAL SEMINARY, ...	Middletown, Vt.
WELLS COLLEGE, ...	Aurora, N. Y.
WILLIAMS COLLEGE, ...	Williamstown, Mass.
WOODSTOCK COLLEGE, ...	Woodstock, Md.
WORCESTER POLYTECHNIC INSTITUTE, ...	Worcester, Mass.
YALE UNIVERSITY, ...	New Haven, Conn.
YOUNG MEN'S MERCANTILE LIBRARY, ...	Cincinnati, Ohio.
YOUNG MEN'S LIBRARY, ...	101 Marietta St., Atlanta, Georgia.
Y. M. C. A., ...	Hartford, Conn.

CHARLOTTE W. RITCHIE, Treasurer, in account with
JOURNAL OF ZOÖPHILY.

1903.	DR.	
Jan. 1.	Balance, ...	\$8 08
	To Subscriptions, ...	86 15
	“ Advertisements, ...	60 00
	“ Anti-Vivisection Society, ...	148 50
	“ Women's Penna. S. P. C. A., ...	325 50
	“ Interest, ...	04
		<u>\$628 27</u>
1904.	CR.	
By January Number, ...		\$45 50
“ Extra Numbers, ...		32 25
“ February Number, ...		45 50
“ Supplement and Alterations, ...		48 00
“ March, April, May, ...		136 50
“ June, July, August, September, ...		182 00
“ October, November, December Numbers, ...		136 50
“ Balance, ...		2 02
		<u>\$628 27</u>

January 1, 1904.

LIST OF THE CONTRIBUTORS TO THE SOCIETY FOR 1903.

LIFE MEMBERSHIP, \$50.00.

LIFE MEMBERS.

*Mrs. J. Rhea Barton.	Mrs. Julia S. Loomis.
Miss Amy L. Bonham.	Mrs. Annie L. Lowry.
*Mrs. Clarence H. Clark.	Mr. A. Sidney Logan.
Mr. Charles Motley Clark.	Miss Ellen M. Palmer.
*Miss S. K. Davidson.	Mr. Arthur Peterson.
C. L. D., Alabama.	*Hon. Wm. A. Porter.
Mr. Bernard L. Douredoure.	*Mrs. Joseph W. Ryerss.
*Miss A. D. Fogg.	*Mr. R. W. Ryerss.
Miss Grace A. Fogg.	*Mrs. W. G. Thomas.
*Miss Mary D. Fox.	*Miss Anne Wain.
Miss Emily Hinds.	Miss Rebecca White.
Mrs. C. P. Keith.	Mrs. R. P. White.
*Mr. E. H. Kennedy.	Mrs. W. W. Wiltbank.
Miss Annie C. Knight.	Mrs. Owen J. Wister.
Miss Sarah Lewis.	

* Deceased.

Miss M. A. Allen, ...	\$2 00	Mrs. Rebecca L. Bonham, .	\$2 00
Miss Fannie Alston, . . .	4 00	Mrs. Bowie, ...	5 00
Anonymous, ...	5 00	Miss Nettie B. Brillinger, .	2 00
		Mrs. Conyers Button, . . .	2 00
Mr. and Mrs. Joel J. Bailly,	4 00		
Mrs. Thomas W. Bailly, 1902		Mrs. J. D. Carscallen, . .	10 00
and 1903, ...	4 00	Miss Christman, ...	2 00
Miss S. L. Baldwin, . . .	2 00	Miss Sarah M. Cleghorn, 1902	
Mr. B. R. Banning, ...	10 00	and 1903, ...	2 00
Mrs. Julia L. L. Barber, .	10 00	Rev. H. G. Coddington, . .	1 00
Mrs. P. H. Barhydt, . . .	5 00	Miss S. A. Coghill, ...	4 00
Miss Mary Barker, ...	2 00	Miss Croasdale, ...	2 00
Mrs. Emma J. Bartol, 1902			
and 1903, ...	15 00	Mr. George H. Earle, . . .	5 00
Mrs. B. W. Beesley, . . .	2 00	Mrs. John H. Easby, . . .	2 00
Mr. Charles Biddle, . . .	2 00	Mr. May Stevenson Easby,	2 00
Mrs. Charles J. Biddle, 1902		Mrs. H. W. Eastburn, . .	2 00
and 1903, ...	4 00	Rev. Rush S. Eastman, . .	1 00
Mr. John C. Biddle, . . .	2 00		
Miss Katharine C. Biddle,	2 00	Miss Estelle Fagan, ...	2 00
Mrs. Richard Biddle, . . .	2 00	Mr. Stephen Farrelly, 1902	
Mrs. M. L. Bisbing, . . .	2 00	and 1903, ...	10 00
Miss Laura E. Blackburne,	2 00	Mr. Charles Ferguson, 1902	
Mrs. George Boker, ...	2 00	and 1903, ...	20 00
Miss Amy L. Bonham, . . .	50 00	Miss Frances Ferguson, 1902	
Miss Eleanor M. Bonham, .	2 00	and 1903, ...	10 00
Miss Elizabeth S. Bonham,	2 00		

Mr. Henry Flanders, . . .	\$2 00	Mrs. Wm. Cruger Pell, . .	\$20 00
"Fluffy" (in memoriam),	10 00	Mr. Arthur Peterson, . . .	50 00
Miss Grace Fogg, ...	10 00	Mrs. Bolton Porter, ...	5 00
Mrs. J. Howard Gibson, . .	5 00	Mrs. J. C. Randall, ...	5 00
Miss Anna Griffith, ...	2 00	Mrs. C. D. Ritchie, ...	2 00
Dr. and Mrs. Wm. J. Guernsey, ...	4 00	Miss Mary P. Robinson, . .	5 00
Miss E. A. Gwynne, ...	10 00	Mrs. Harvey Rowland, . . .	5 00
Mrs. Margaret M. Halvey, . .	4 00	Miss Helen M. Rowland, . .	20 00
Mrs. J. C. Harris, ...	5 00	S. V. P., ...	20 00
Mrs. Ferdinand V. Hayden, .	5 00	Mrs. Winfield Scott, ...	5 00
Rev. Hugh T. Henry, 1902		Miss Augusta Seibrick, . . .	1 00
and 1903, ...	4 00	Mrs. Clarence E. Sharpless, .	5 00
Miss Hinds, ...	100 00	Miss Grace Austin Smith, . .	5 00
Miss Anna M. L. Huber, . . .	2 00	Mrs. Robert W. Smith, . . .	5 00
In Memoriam, S. K. D., . . .	5 00	Miss Elisabeth Somers, . . .	2 00
Mrs. Emma T. Kieselhorst, .	1 00	Miss Anna P. Stevenson, . .	2 00
Miss Mary Lewis, ...	5 00	Miss Anna P. Stevenson (in	
Major S. N. Lewis, ...	5 00	memoriam), ...	2 00
Miss Sarah Lewis, ...	50 00	Miss Elizabeth W. Stevenson, .	2 00
Mr. and Mrs. A. S. Logan, . .	7 00	Mrs. Henry S. Stimson, . . .	2 00
Mrs. Edward A. Lord, ...	5 00	Miss Emily Hinds Thomas, . .	10 00
Mrs. George S. Lovell, ...	5 00	Miss M. L. H. Thomas, . . .	5 00
Mrs. A. L. Lowry, ...	10 00	Mr. S. H. Thomas, ...	5 00
Mrs. Jaywood Lukens, ...	5 00	Mrs. S. H. Thomas, ...	5 00
Dr. James Martin	5 00	Miss Rosa M. Towne, ...	10 00
Mrs. James Martin, ...	5 00	Mrs. Lewis D. Vail, ...	1 00
Miss Mary Stout Martin, . . .	5 00	Mr. and Mrs. W. N. Van-	
Mrs. Frederick T. Mason, . . .	5 00	Leer, ...	4 00
Miss Milligan, ...	2 00	Mr. S. Van Pelt, ...	20 00
Miss Martha E. Milligan, . .	2 00	Mrs. George J. Wall, ...	2 00
Miss Susan M. Mitchell, . . .	5 00	Mrs. A. N. Waterhouse, . . .	2 00
Miss Sallie A. Moore, ...	2 00	Mrs. John G. Watmough, . .	5 00
Mr. Thomas Musgrove, ...	2 00	Mr. Thomas Earle White, . .	2 00
Miss Eliza Otto, ...	2 00	Miss Rebecca White, ...	50 00
Miss Katherine D. Parry, . .		Mrs. Richard P. White, . . .	5 00
1902 and 1903, ...	4 00	Mrs. W. W. Wiltbank, . . .	25 00
		Mrs. Owen J. Wister, 1903	
		and 1904, ...	125 00

HONORARY MEMBERS.

- CARDINAL GIBBONS,
Baltimore.
- ARCHBISHOP RYAN, D.D.,
225 N. Eighteenth Street.
- RT. REV. O. W. WHITAKER, D.D.,
4027 Walnut Street.
- RT. REV. J. SCARBOROUGH, D.D.,
Trenton, N. J.
- RT. REV. DR. FRANCIS,
Indianapolis, Ind.
- RT. REV. I. L. NICHOLSON, D.D.,
Milwaukee.
- RT. REV. WM. N. MCVICKAR, D.D.,
Bishop of Rhode Island.
- REV. CHARLES ROADS,
1306 N. Twenty-second Street.
Nineteenth Street Methodist Episcopal Church.
- REV. JOHN D. BECKLEY, D.D.
- *REV. W. W. BARR, D.D.
- REV. J. GRAY BOLTON,
1906 Pine Street.
Hope Presbyterian Church.
- REV. GEO. VAN DEURS,
3532 Sansom Street.
Bethany Presbyterian Church.
- REV. JAMES LISK, D.D.,
Centennial Baptist Church.
- REV. J. S. SIBOLE,
St. Luke's Lutheran Church.
- REV. FRANCIS EDWARD SMILEY.
- *REV. JAMES H. MAER.
- *REV. ENOCH STUBBS.
- *REV. JEROME LINDERMUTH.
- REV. SAMUEL E. APPLETON, D.D.,
1804 De Lancey Place.
Church of the Mediator.
- REV. FRANCIS L. ROBBINS, D.D.,
Springfield, Mass.
- REV. W. P. WHITE,
Oak Lane.
- REV. J. KIRKPATRICK.
- REV. L. Y. GRAHAM, D.D.,
2024 Mt. Vernon Street.
Olivet Presbyterian Church.
- REV. J. C. THOMPSON,
4103 Leidy Avenue.
Bethany Presbyterian Church.
- REV. W. H. LINDERMUTH,
3449 Chestnut Street.
Asbury Methodist Episcopal Church.
- REV. ALFRED J. P. MCCLURE,
Wyncote, Pa.
- REV. IRWIN P. MCCURDY, D.D.
- *REV. DAVID SWING.
- REV. J. M. COCKINS,
Cape May, N. J.
- REV. ANDREW HUNTER, D.D.,
Little Rock, Arkansas.
- MR. H. S. SALT,
London, England.
- MRS. OLIVE THORN MILLER,
628 Hancock Street, Brooklyn, N. Y.
- MR. PHILIP G. PEABODY,
New England Anti-Vivisection Society, No. 15
Court Square, R. 62, Boston, Mass.
- *MR. ELLIOTT W. PRESTON,
New England Anti-Vivisection Society, Boston,
Mass.
- ELIZABETH STUART PHELPS WARD,
Newton Centre, Mass.

* Deceased.

FORM OF A BEQUEST.

I give and bequeath to the "American Anti-Vivisection Society," incorporated in the State of Pennsylvania in May, 1883, the sum of [*here state the sum or the stock, etc., to be given*], for the use of the said Society absolutely.

FORM OF A DEVISE.

I give and devise [*here describe the real estate intended to be given*] unto the "American Anti-Vivisection Society," incorporated in the State of Pennsylvania in May, 1883, their successors and assigns forever.

~~All~~ All gifts to charities, to be effectual, must be made in a will, signed at its end by the testator, executed in the presence of at least two witnesses, at least thirty days before the death of the testator.

ANNUAL REPORT

SAMUEL H. THOMAS, *Treasurer, in account with*

CURRENT EXPENSE

1903.	DR.	
Jan. 1.	Balance on hand as per last report, . . .	\$5730 55
	Less amount belonging to Permanent Fund account, ...	5020 00
		<u>\$710 55</u>
Dec. 31.	Received for subscriptions, ...	342 00
	" " donations, ...	620 00
		<u>962 00</u>
	Dividend Philadelphia Traction Stock 4%, ...	40 00
	Interest on \$500, Amer. Ry., 5%, ...	12 50
	Received for sale of pamphlets, etc., ...	4 88
	Interest on Deposits, in the Land Title and Trust Company, ...	76 49
		<u>\$1806 42</u>
1904, Jan. 1.	Balance on hand, ...	\$635 70

PERMANENT FUND ACCOUNT.

Legacy of Miss Davidson, ...	\$5000 00
Legacy of Miss French, ...	1000 00
	<u>\$6000 00</u>

The above fund is invested as follows:

Mortgage on Property, 4163 Leidy Ave., West Philadelphia, ...	3500 00
Ten Shares Phila. Traction Co., cost, ...	980 00
Five Hundred dollar Bond, American Railways Company, ...	493 75
Cash, ...	1026 25
	<u>\$6000 00</u>

Of above Cash there belongs:

To Miss Davidson's Legacy, ...	\$26 25
To Miss French's Legacy, ...	1000 00
	<u>\$1026 25</u>

OF TREASURER.

THE AMERICAN ANTI-VIVISECTION SOCIETY.

ACCOUNT.

1903, Dec. 31.	Cr.	
Paid Expenses of Annual Meeting, 1903:		
Advertising Annual Meeting, ...	\$23 40	
Rent of Griffith Hall, ...	30 00	
Mrs. Percy Widdington, for address at Public Meeting, ...	20 00	
C. W. Vanartsdalen, Stenographer, . .	27 00	
Barnes Entertainment Bureau, ...	25 00	
George Craig, for Plants, ...	2 00	
		\$127 40
" For Annual Report, ...		105 00
" For Printing, ...		101 85
" For postage, petty expenses, and through the Secretary, ...		65 00
" For "Journal of Zoöphily,"		148 50
" Appropriation National Council of Women, For Salary of Assistant Secretary, ...		33 33
" Women's Pennsylvania S. P. C. A., for Rent and Clerk hire, ...		300 00
" For Subscriptions:		150 00
"Life,"	5 00	
Henry Romeike Newspaper Clipping Bureau, ...	10 80	
United States Press Clipping Bureau, .	12 00	
		27 80
" Dr. Amanda M. Hale, for writing Sundry Articles on Vivisection, ...		70 00
" For Typewriter and Supplies, ...		36 75
" For Binding, ...		2 50
" Miss C. L. Woodward, for entrance fee for Miss A. Goff to Frankfort Congress, and Postage, ...		2 59
1904, Jan. 1.		
Balance on hand, ...		635 70
		<u>\$1806 42</u>

SAMUEL H. THOMAS, *Treasurer.*

Examined and found to be correct.

February 9, 1904.

 ANNA P. STEVENSON, }
 LAURA BLACKBURN, } *Auditors.*

BY-LAWS

OF THE

AMERICAN ANTI-VIVISECTION SOCIETY.

Formed in 1883. Some amendments were made in subsequent years.

ARTICLE I.—*Members.*

Members shall be of four classes,—life, annual, honorary, and non-resident.

Annual members shall be those who contribute to the society the sum of two dollars or more per annum.

Life members shall consist of those who contribute to the society the sum of fifty dollars or more at any one time.

Honorary members shall consist of those who are elected to that position by the Executive Board, and they shall not be required to pay any membership fee, and they will have no voice in the elections of the society. (Amendment of July 1, 1884.)

Non-resident members shall be those who reside more than thirty miles from Philadelphia, and shall contribute to the society the sum of one dollar per annum. (Amendment of June, 1892.)

ARTICLE II.—*Officers.*

The officers of this society shall be a President, twenty Vice-Presidents,—ten of whom shall be residents of the City of Philadelphia, and ten shall be residents of the State of Pennsylvania, but not of the City of Philadelphia,—a Secretary and a Corresponding Secretary, a Treasurer, an Executive Committee of twenty members, and the Counsel, all of whom together shall constitute the Board of Managers.

ARTICLE III.—*Meetings.*

The regular annual meeting of the society shall be held during the month of January, in each and every year hereafter. Special meetings of the society or Board of Managers may be called at any time by the President, and shall be so called upon the written request of five members; provided, however, that at least three days' written notice be given to all members by the Secretary.

ARTICLE IV.—*Elections.*

Elections for officers and managers shall take place at the annual meetings of the society, and shall be by ballot.

ARTICLE V.—*Quorum.*

Five members shall constitute a quorum for the transaction of business at all meetings of the society and Board of Managers, except at

the annual meeting, when the members present, without regard to numbers, shall be empowered to act.

ARTICLE VI.—*President.*

It shall be the duty of the President to preside at all the meetings of the society and of the Board of Managers; at every election before the polls are opened to appoint two tellers of election; under the direction of the Board of Managers, to take general charge of the affairs of the society, and to perform all duties usually devolving upon such an officer.

ARTICLE VII.—*Vice-Presidents.*

It shall be the duty of the Vice-Presidents to perform, in the absence of the President, all the duties devolving upon him, in the order of their election.

ARTICLE VIII.—*Secretary.*

It shall be the duty of the Secretary to keep a record of all the proceedings of the meetings of the society and of the Board of Managers, in a book to be kept for that purpose; to notify members of the Board of Managers of the meetings of the Board; to draw all orders on the Treasurer for the payment of all bills audited by the Board of Managers; to sign all certificates of membership; to officially sign and affix the corporate seal of the society to all instruments or documents authorized by the society or Board of Managers; to have charge of the corporate seal, charter, by-laws, records, and general archives; to give immediate notice to the several officers and committees of the society of all votes, orders, resolutions, and proceedings of the society affecting them or appertaining to their respective duties; and make a journal report of the work and standing of the society at each annual meeting thereof, or as often as may be required by the Board of Managers.

ARTICLE IX.—*Corresponding Secretary.*

It shall be the duty of the Corresponding Secretary to conduct the general correspondence of the society; to keep, in suitable books to be provided for that purpose, true copies of all letters written by him or her on behalf of the society; to preserve on proper files all letters received by him or her on the same account; and at each stated meeting of the society or the Board of Managers to report the correspondence and read the same, or such parts thereof as may be required; and to give due notice of the time and place of the annual meetings of the society.

ARTICLE X.—*Treasurer.*

The Treasurer shall receive the funds of the society, keep an account of the same, make such investments as the Finance Committee may direct, pay all orders on the Treasurer properly drawn, and present at each annual meeting and at such other times as the Board of Managers may require a report of the financial condition of the society. The Finance Committee shall consist of the President and

Treasurer *ex officio*, and of three members elected by the society at the annual meeting, by ballot. Upon failure so to elect at any annual meeting, the Finance Committee for the time being shall hold over until their successors are elected. It shall be the duty of the Finance Committee to make a report to the Board of Managers of the condition of the investments of the Society, at the stated meetings in February, May, October, and December, and at such other times as the Board of Managers may require. [Amended.]

ARTICLE XI.—*Board of Managers.*

The regular meetings of the Board of Managers shall be held on the last Thursday of every month (except the months of July, August, and September), at such time and place as the Board may direct.

ARTICLE XII.—*Counsel.*

It shall be the duty of Counsel to act as the legal advisers of the society and its officers; to have charge of all legal proceedings instituted by or against it, or in which the society may be interested.

ARTICLE XIII.—*Order of Business.*

1. Reading of Minutes.
2. Communications, written and verbal.
3. Reports of Committees.
4. Report of Secretary.
5. Report of Treasurer.
6. Nomination and election of Officers and Managers.
7. Unfinished business.
8. New business.

ARTICLE XIV.—*Amendment of By-Laws.*

These By-Laws may be amended at any meeting by a two-thirds vote of the members present; provided, that notice of such proposed amendment shall have been offered in writing at a previous stated meeting of the Board, and communicated by the Recording Secretary to each member of the Board.



